तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• Krishna is Always with the Preachers
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• Unalloyed Surrender to the Holy Names
Srila Bhaktivinode Thakur

• "No Time for Chanting and Reading"
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• The Holy Name Heals All Ailments
Sri Srimad Gour Govinda Swami Maharaja

• Glories of Prahlad Maharaja

Krishna is Always With the Preachers

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

If the preachers in our Krishna consciousness movement are sincere devotees of Krishna, Krishna will always be with them because he is very kind and favorable to all his devotees. Just as Arjuna and Krishna were victorious in the Battle of Kurukshetra, this Krishna consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the predecessors (the Six Goswamis and other devotees of the Lord). As Narottam Das Thakur has stated, *tāṅdera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Krishna consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa* — they cannot go outside the Krishna consciousness society or movement. Within the society we must try to serve the predecessors by preaching Chaitanya Mahaprabhu's cult and spreading his name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt it happens by the grace of Krishna. ❀

— Purport to *Cc. madhya* 4.79

Unalloyed Surrender To the Holy Names

Srila Bhaktivinode Thakur

What conviction does an unalloyed devotee hold?

Krishna is my only protector, nothing nor anyone else can protect me. This is the conviction of an unalloyed devotee. *(Caitanya-sikṣāmṛta* 6.3)

What is the mood of a devotee who has taken shelter of the holy names when he is faced with worldly distress?

The mind of one who has taken shelter of the holy name is undisturbed even if he cannot easily obtain food and clothes, or if he obtains them and then they are lost. Leaving behind all material attachment, such an unalloyed devotee takes complete shelter of Govinda. *(Sri Bhajana-rahasya*, chapter 4)

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What is the difference between transcendental liberation and transcendental devotional service?

There is no difference between transcendental liberation and transcendental devotional service. Rather, those who make a distinction between them are to be understood to have not understood either of them. *(Tattva-sūtra* 19)

What limbs of devotional service do the unalloyed devotees perform?

Krishna's unalloyed devotees are extremely attached to remembering Krishna and chanting his holy name. Mostly they remain busy executing these two limbs. *(Sajjana Toṣaṇī* 10.6)

What three activities should devotees be eager to perform?

One who desires to attain the result of chanting Krishna's holy names should be eager to practice three activities — to associate with devotees, to live in a solitary place away from non-devotees, and to remain determined. *(Harināma-cintāmaṇi* 15.103*)*

What is the meaning of the word nirbandha?

Nirbandha means that a practitioner should chant the sixteen-name, thirty-two-syllable, *mahā-mantra* on *tulasī-mālā* one hundred eight times. Chanting four rounds is called one *grantha.* One should start with one *grantha* and gradually increase the number to sixteen *granthas,* or sixty-four rounds. That will make a prescribed number of one hundred thousand holy names. By gradually increasing the number of holy names to three hundred thousand, one will spend his entire life simply chanting. All previous *ācāryas* have attained perfection by following this order of the Lord. *(Harināma-cintāmaṇi* 12, footnote 18*)*

Should there be interruptions while chanting japa?

The chanting of the holy names must be constant. One should be careful that while chanting the holy names no sensual activities create obstacles. *(Śrī Bhāgavatārka Marīci-Mālā* 13.15)

What mentality should a person have while chanting?

While chanting the holy names, may this desire arise in my heart: As the baby birds who cannot fly desire to see their mother, as the hungry calves wait intensely to drink their mother's milk, and as a wife becomes morose while meditating on her husband who is away in a foreign country, similarly, O Lord, let my mind become extremely eager for your *darśana. (Śrī Bhāgavatārka Marīci-Mālā* 13.16)

Does a person who has taken shelter of the holy name need to undergo atonement based on* karma *and* jñāna*?

Those who have fully taken shelter of the holy name have no need to undergo atonement based on *karma* and *jñāna. (Śrī Bhāgavatārka Marīci-Mālā* 13.17)

What are the characteristics of a person who has taken complete shelter of the holy names?

By misusing the six propensities of the heart (lust, anger, greed, illusion, pride, and envy) one commits sin. One who has taken complete shelter of the holy name does not commit sin. He engages his lust in discussing topics about Krishna and maintaining his *vaiṣṇava* family based on service to Krishna. He never engages in sinful activities, such as enjoying the wives of others, accumulating more money than he requires, desiring name and fame, cheating, or stealing. He uses his anger against those who are envious of Krishna and the *vaiṣṇavas*. In this way, he remains aloof from materialistic association. He avoids subduing and torturing others. Thus, his anger transforms into the tolerance of a tree. He uses his greed to relish the mellows of ecstatic love for Krishna and thereby does not bother to eat palatable foodstuffs, wear opulent clothes, enjoy beautiful women, or accumulate unlimited wealth. He uses illusion in experiencing transcendental mellows and thus becomes bewildered by the beauty of Krishna's pastimes and the *vaiṣṇavas* characteristics. Wealth, followers, and material happiness do not enamor him. Not bewildered by their improper conclusion, such a person does not become involved in impersonalism, atheism, or false argument. He engages pride in Krishna's service and thus renounces the pride coming from high birth, wealth, beauty, education, followers, and bodily strength. He totally renounces envy and violence toward others. By regulating his life in this way, he does not have the opportunity to commit sin. Rather, his propensity for sinful activities is uprooted. If, however, he accidentally

commits a sin, it is nullified without his having to practice atonement. (*Sajjana Toṣaṇi* 8.9)

Do so-called devotees who take shelter of duplicity attain love of God?

As a patient attains the result of his medication even without knowing its power, similarly, one who chants the holy name of the Lord without knowing the holy name's strength easily achieves the results of his chanting. If persons who are affected by prejudice and a faulty interpretation of the holy name take shelter of duplicity, the holy name reserves the right to award such persons a result according to their own duplicity. The holy name never awards them the supreme fruit of love of God. (*Śrī Bhāgavatārka Marīci-Mālā* 13.24)

What is real* Vraja-vasa, *residence in Vraja?

To live in a solitary place while experiencing transcendental emotion is called *vraja-vāsa*. One should chant the holy names of the Lord a prescribed number of times and engage in the Lord's service twenty-four hours a day. One should engage in favorable service to the Supreme Lord in such a way that it does not create any impediment to his livelihood. (*Jaiva Dharma*, chapter 40)

— *Śrī Bhaktivinoda Vāṇī Vaibhava* chapter 94. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

"No Time for Chanting and Reading"

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Many times we say, "I am doing so much service I have no time for chanting and reading." This mentality is completely *karma-buddhi*, fruitive mentality in the service of the Lord. We can't understand that this conception of distinguishing between service and *bhajana* is like a bad smell coming out from our body. That's why we never get the mercy of the spiritual master.

— Oriya article by Srila Bhaktisiddhanta entitled *"Jaḍābhiniveśa Kāhiṅki Āse?"* from the magazine *Siddhānta*, January 1993 issue. Bhaktivaibhava Puri Maharaj (editor). Berhampur. Siddhanta Press. Translated by Bhakta Pradosh.

The Holy Name Heals All Ailments

Sri Srimad Gour Govinda Swami Maharaja

If one opens his ears and allows the sweet *līlās*, pastimes of Gauranga Mahaprabhu, to enter, then his heart will be cleansed of all material contamination. The heart will be purified. Otherwise how can you purify the heart? Is there any medical scientist who knows how to do so? The medical scientist may clean your bowels, but he cannot cleanse your heart. In *Prārthanā*, Narottam Das Thakur gives the process — hear the sweet *līlās* of Chaitanya Mahaprabhu — *gaurāṅgera madhura-līlā, jār karṇe praveśilā, hṛdoya nirmala bhelo tār* — then the heart is cleansed.

The holy names and pastimes of the Lord will not only cleanse your heart, but an insignificant side effect is that they also cure all material disease. The *Bṛhan-Nāradīya Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.353) states:

acyutānanda-govinda-nāmoccāraṇa-bhīṣitāḥ
naśyanti sakalā rogāḥ satyaṁ satyaṁ vadāmy aham

I vow this is the truth. By hearing the names Achyuta, Ananda and Govinda one becomes strong and all diseases are cured.

Parāśara-saṁhitā (quoted in *Hari-bhakti-vilāsa* 11.354) says:

na śāmba vyādhi-jaṁ duḥkhaṁ heyaṁ nāny auṣadhair api
hari-nāmauṣadhaṁ pītvā vyādhis tyājyo na saṁśayaḥ

O Shamba! Diseases are not cured by other medicines, but by using this great medicine of *hare kṛṣṇa* they are definitely removed.

The *Skanda Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.355) states:

ādhayo vyādhayo yasya smaraṇān nāma-kīrtanāt
tadaiva vilayaṁ yānti tam anantaṁ namāmy aham

I offer my prostrated obeisance to that infinite Lord, because by remembering him, singing his names, all physical and mental ailments are forthwith rooted out.

The *Vahni Purāṇa* (quoted in *Hari-bhakti-vilāsa* 11.356) says:

mahā-vyādhi-samācchanno rāja-vādhopapīḍitaḥ
nārāyaṇeti saṅkīrtya nirātaṅko bhaven naraḥ

A person who is highly afflicted by acute and chronic diseases and oppressed by the ruling powers is relieved of all fears and anxieties by mere chanting of the name Sri Narayan.

The *brāhmaṇas* give this instruction and cure diseases. They have unfailing medicines. A doctor's medicine may fail, but this medicine is unfailing. If you have firm faith in the holy name, it will definitely work. But if you are lacking faith, it won't work. *saṁśayātmā vinaśyati* — One who has doubt, must perish (*Bg*. 4.40).

— From a lecture on *Caitanya-caritāmṛta*, Bhubaneswar, 29 December 1995.

Glories of Prahlad Maharaja

Lesser *vaiṣṇavas* would not be able to endure as staunchly as Prahlad the severe kinds of distress imposed by Hiranyakasipu. In the face of such torments, anyone not as fully surrendered and absorbed in remembrance of the Personality of Godhead would lose the courage and determination to continue serving the Lord. But none of these tests distracted Prahlad from his devotional service. Being solidly fixed in *bhakti-yoga*, Prahlad was empowered to preach effectively; the sons of the demon enemies of Vishnu became Vaiṣṇavas by hearing Prahlad's instructions and even just by touching or seeing him. Therefore in the *Hari-bhakti-sudhodaya* (13.7), which is part of the *Nārada Purāṇa*, the goddess of the earth, Dharani-devi, glorifies Prahlad's special potency:

aho kṛtārthaḥ sutarāṁ nṛ-loko
yasmin sthito bhāgavatottamo 'si
spṛśanti paśyanti ca ye bhavantaṁ
bhāvāṁś ca yāṁs te hari-loka-bhājaḥ

"Ah, this human society is now especially fortunate since you, the best of *vaiṣṇavas*, are present. Everyone who touches you, or sees you and the symptoms of your ecstatic emotions will become entitled to take up residence in Hariloka."

Describing Prahlad's influence on persons who witnessed his ecstatic symptoms, *Śrī Hari-bhakti-sudhodaya* (15.1–2) states:

śrutvāty-adbhuta-vairāgyāj janās tasyojjvalā giraḥ
aśrūṇi mumucuḥ kecid vīkṣya ke 'py anamaṁś ca tam

līlayānye pare hāsyād bhaktyā kecana vismayāt
janās taṁ saṅghaśo 'paśyan sarvathāpi hatainasaḥ

"Upon hearing his brilliant words, some people felt an extraordinary sense of detachment from material life and began to shed tears. Others who saw him responded by bowing down to him. Others were amazed to see him playfully laugh and simply stood in groups watching him. All these persons were relieved of worldly contamination." Prahlada delivered ordinary people not only by freeing them from unhappiness but also by giving them the highest happiness of pure devotional service to Vishnu.

— From the purports to *Bṛhad-bhāgavatāmṛta* 1.4.5-6. Translated from the original Sanskrit, with a summary of Srila Sanatan Goswami's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

Sadhu Sanga vs. A Bath in the Ganga

yat-saṅga-labdhaṁ nija-vīrya-vaibhavaṁ
tīrthaṁ muhuḥ saṁspṛśatāṁ hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajaṁ
ko vai na seveta mukunda-vikramam

By associating with persons for whom the Supreme Personality of Godhead Mukunda is the all in all, one can hear of his powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the absolute truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore, who is the sane man who will not associate with devotees to quickly perfect his life?

— *Śrīmad Bhāgavatam* 5.18.11. Translation by A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.

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